81st Anniversary Issue

# THE CATHOLIC WORKER

Vol. LXXXI, No. 3 May, 2014 Price 1¢

## Sr. Megan, Mike & Greg—Thanks!

By PATRICK O'NEILL

As he got up to leave the bench, US District Court Judge Amul R. Thapar casually spoke his final words to Sr. Megan Rice, Greg Boertje-Obed and Michael Walli. "I wish you the best of luck. I do appreciate your good works, and I hope you will continue them. Have a good day."

Kind words, yes, but somewhat bizarre under the circumstances. Thapar was speaking on February 18th to three Catholic antiwar activists he had just sentenced to more than thirteen years in federal prison collectively. Greg and Michael were sentenced to sixty-two months each, and Sr. Megan to thirty-five months, oppressively long sentences for three of the finest, most loving people on God's Good Earth.

The trio, who call themselves the Transform Now Plowshares, take their name from **Isaiah** 2:4, "They shall beat their swords into plowshares; their spears into pruning hooks." One nation shall not lift sword against another, nor shall they train for war anymore. Thapar presided over the trial in which they were convicted of sabotage and depredation of government property following their July 28, 2012 break-in at the Y-12 Highly Enriched Uranium Materials Facility in Oak Ridge, Tennessee, which contains the world's largest depository of weapons-grade uranium. Once inside, the three chipped the building's structure with hammers and sprayed "biblical graffiti" before lighting candles and awaiting arrest.

## *What We Do Is Very Little*

By DOROTHY DAY

**[The following excerpts are taken from** *Selected Writings: By Little and By Little,* **Orbis Books, Maryknoll, New York.—Eds. Note]**

### Peter Maurin

He was a man of tremendous ambition, in spite of his simplicity, or perhaps because of it. He wanted to make a new synthesis, as St. Thomas had done in the Middle Ages, and he wanted to enlist the aid of a group of people in doing this. He was no more afraid of the non-Catholic approach to problems than St. Thomas was of the Aristotelian....

Peter rejoiced to see men do great things and dream great dreams. He wanted them to stretch out their arms to their brothers, because he knew that the surest way to find God, to find the good, was through one's brothers. Peter wanted this striving to result in a better physical life in which all men would be able to fulfill themselves, develop their capacities for love and worship, expressed in all the arts. He wanted them to be able to produce what was needed in the way of homes, food, clothing, so that there was enough of these necessities for everyone. A synthesis of "cult, culture, and cultivation," he called it, as he tried to give me the long view, the vision....

Peter made you feel a sense of his mission as soon as you met him. He did not begin by tearing down, or by painting so intense a picture of misery and injustice that you burned to

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The fact that the three literally passed through the midst of layers of security was a huge embarrassment to the Department of Energy, and a huge thumbs up to the Holy Spirit. Still, all things considered, the damage was negligible except to "the pride of the United States Government," Thapar noted.

Thapar's parting comments, however, illustrate how disengaged he must be from the reality that the judicial decisions he makes radically alter the lives of so many people. Did he think about Sr. Megan's advanced age and heart condition? Did he consider what it's going to be like for Greg to be separated from his wife Michelle and daughter Rachel for more than five years? What about the fact that Michael, a Vietnam vet, suffers from post-traumatic stress syndrome? Thapar seemed oblivious to the consequences of his actions.

Plowshares supporter Beth Brockman, who attended the trial and sentencing, said it best: in his fervor to do his job, Thapar seemed unaware that the case actually involved real human beings whose lives were at stake. He didn't seem to realize his parting comments were made to three nonviolent people who were bound by chains and leg irons for the five hours of their sentencing hearing. He did allow their writing hands to be freed from handcuffs during the hearing.

In telling this story, there's a temptation to focus too much attention on the Plowshares' harsh sentences, when none of them seemed personally saddened by their plight. In her sentencing statement, a smiling Sr. Megan told the judge: "We have to speak, and we're happy to die for that. To remain in prison for the rest of my life is the greatest honor that you could give to me. Please don't be lenient with me."

Michael said his actions at Y-12 did not constitute a violation of law, but rather obedience to God's law. "I am a citizen of heaven,"

Peter Maurin

Fritz Eichenberg

he said. "We engaged in our lawful, missionary work at Y-12. I committed no crime. I have no remorse."

Greg read words from a speech Martin Luther King Jr. delivered on April 4, 1967, at New York City's Riverside Church, referring to the United States as "the greatest purveyor of violence in the world." Greg said the Plowshares' actions were designed to "promote respect for the law" because they were holding the US accountable to international laws that ban the use of nuclear weapons. He expressed no remorse.

Yes, martyrdom is the "seed of the Church," and Christians should welcome redemptive suffering, but most people don't walk around quoting St. Peter, who said after facing the whip: "We must obey God and not men."

Those who know the trio are also aware of their depth of faith and character. As long-time Catholic Workers, Michael and Greg are rarely seen in a sitting position; both are noted for gripping the plow, the wash rag or the paint brush. Greg is a great listener; Michael speaks like a mystic, while Sr. Megan, who spent years as a missionary bringing love and hope to the poor, always notes the importance of honoring God's creation and recognizing the beauty surrounding us.

Throughout the sentencing hearing, it was clear Judge Thapar was troubled by this case. Because the Knoxville US Attorney's office charged the three with sabotage, the sentencing guidelines were far more severe than they would have been had they been charged with, what was in fact, minor property damage. The federal guidelines (70-87 months for Sr. Megan; 78-97 months for Greg and 92-155 months for Michael) and the sentences for Greg and Michael, were the most severe for nonviolent direct action in the US in almost thirty years.

"I start with a skepticism that the guidelines are appropriate here," Thapar said early in the hearing. At one point he even seemed to beg the lawyers for help in making his decision: "I'm like the kid screaming, 'Help,'

*(continued on page 7)*

he knew that the surest way to find God, to find the good, was through one's brothers. Peter wanted this striving to result in a better physical life in which all men would be able to fulfill themselves, develop their capacities for love and worship, expressed in all the arts. He wanted them to be able to produce what was needed in the way of homes, food, clothing, so that there was enough of these necessities for everyone. A synthesis of "cult, culture, and cultivation," he called it, as he tried to give me the long view, the vision....

Peter made you feel a sense of his mission as soon as you met him. He did not begin by tearing down, or by painting so intense a picture of misery and injustice that you burned to change the world. Instead, he aroused in you a sense of your own capacities for work, for accomplishment. He made you feel that you and all men had great and generous hearts with which to love God. If you once recognized this fact in yourself you would expect and find it in others. "The art of human contacts," Peter called it happily. But it was seeing Christ in others, loving the Christ you saw in others. Greater than this, it was having faith in the Christ in others without being able to see Him. Blessed is he that believes without seeing.

### Why Write About Strife and Violence?

If our stories this month are ominous in tone, and if our friends would wish that we concentrated more on the joy of the love of God and less on the class strife which prevails in industry, we remind them of the purpose of this paper.

It is addressed to the workers, and what is of interest to them is the condition of labor, and the attitude of the Church in regard to it.

If we attempt with undue optimism to minimize the crisis, if we do not recognize their plight, we are forcing them to turn to sheets such as the **Daily Worker**, [newspaper of the Communist Party USA] which does take cognizance of their condition.

Those comfortable people, too, who do not realize the unfairness of this existing order need to be told of existing conditions. They are too apt to see things from the side of the employer, since the radio, the newspapers, and public interest are usually on the side of wealth and influence. If they cooperated with the worker instead of ranging themselves on the side of the employer, justice would prevail.

We wish to arouse, too, those indifferent Catholics to the crying need of a return to the spirit of Franciscan poverty and charity....

*(continued on page 5)*

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ORGAN OF THE CATHOLIC WORKER MOVEMENT
DOROTHY DAY, PETER MAURIN, FOUNDERS
(1897–1980) (1877–1949)

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Circulation: DAVE CARL, EVELYN PHILLIPS, MATTHEW TESSITORE, ROBERT THOMAS, JOSEPH ZUKOWSKY.

Editorial communications, new subscriptions and changes of address:
36 East First Street, New York, NY 10003
Telephone (212) 777-9617 and (212) 677-8627

THE CATHOLIC WORKER (ISSN 0009–8463) is published seven times a year: January–February, March–April, May, June–July, August–September, October–November, December. Subscription rates: United States, 25¢ yearly, Foreign, 30¢ yearly, by The Catholic Worker, 36 East First St., NY, NY 10003. Periodical postage paid at NY, NY. postmaster: Send address changes to The Catholic Worker, 36 East First St., NY, NY 10003.

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# The New York Catholic Worker

## Maryhouse

Maryhouse is where the magic happens. After all, there is a library, a chapel and an auditorium, in addition to a rather elaborate labyrinth of dimly lit basements—it's like a castle. And, it is the former home of the Third Street Music School, so their magic soaked the halls and walls of the building long before the Catholic Worker brought a new sort of enchantment to the place. We sometimes joke about the fact that one's first impression of the place (especially journalists', curiously) usually includes words like drab, dingy or run down. But, in fact, the place is bursting with life—vibrant, colorful and running fast!!

Admittedly, we need repairs, regularly, and usually a fresh coat of paint. And we have become accustomed to the slightly (or perhaps severely) yellowed protest signs and the sometimes age-worn religious art that hang on the walls. But those images

visitors, friends, family. Coffee gets made, soup gets shared, showers are had, the paper gets labeled and the post office okays!! Voices are raised in song, prayer, excitement and yes, occasionally in anger. Egos are injured and repaired. Humility is learned and appreciated. Little and by little we do what little we can to make the world a place where, to use Peter Maurin's words, "it is easier to be good." And none of it is possible without the help of many and abundant grace.

**—Joanne Kennedy**

Rita Corbin

ference? Does it matter that I am here? Am I simply giving someone a fish, rather than teaching him or her how to fish? Do I myself know how to fish in the first place? In other words, we want to measure the worthiness of our efforts by the clearly discernible results we expect them to produce.

It's not surprising given that we live in an age when values like the concept of accelerated accomplishment are replacing values like patient commitment. Everything—we are being conditioned to believe/expect—should be ready and available for us at the speed of whim.

There are many ill consequences of such thinking. The most severe one of them is the drive it creates for instant gratification. In the case of the Catholic Worker, the seeming lack of immediate progress in many of the lives we serve creates a sense of inadequacy and or ineffectiveness which leads to the feeling of hopelessness.

So how do we overcome such cultural conditioning? There are two key approaches that come to mind. First, we need to break away from the habit of defining the success of our actions only by the tangible outcome they produce. Secondly, we need to reevaluate the importance of patient dedication as opposed to overnight success.

It's worth reflecting upon the fact that many a tree bear fruit long after the planter

result of mindless exploitation made possible by unleashed technology and bureaucracy, a war against nature itself: mass species extinction is now imaginable, including that of *homo sapiens*. *Sapiens*, Latin for knowing.

But spring is hope, Resurrection. We planted garlic last October, to be harvested in July. We start onions in March. Our asparagus plot is a sight to see, a long thick row several yards wide of tall fronds, over our heads. For a month we will harvest asparagus every other day! Eat them raw, steam them, puree them for a cream soup! Then, all's right with the world. And we'll do better at building that new society tomorrow, we pray, thanks to our faithful readers, generous volunteers and the grace of a loving God.

**—Tom Cornell**

castle. And, it is the former home of the Third Street Music School, so their magic soaked the halls and walls of the building long before the Catholic Worker brought a new sort of enchantment to the place. We sometimes joke about the fact that one's first impression of the place (especially journalists', curiously) usually includes words like drab, dingy or run down. But, in fact, the place is bursting with life—vibrant, colorful and running fast!!

Admittedly, we need repairs, regularly, and usually a fresh coat of paint. And we have become accustomed to the slightly (or perhaps severely) yellowed protest signs and the sometimes age-worn religious art that hang on the walls. But those images remind us where we've been and where we still are. And, by the work of the Holy Spirit we carry on, even joyfully at times, and see the beauty that surrounds us in our humble home! War and poverty and cruelty are still in the world and suffering continues, and we hope and pray and try to be a balm for that. And, we have Friday Night Meetings with hot tea and snacks afterward to make the wounded slightly more whole, or a least a little comforted.

Everyday contains the potential for an unexpected surprise, but there is still a rhythm to our days and nights, even if irregular. The heartbeat of the house—comings and goings—meals, meetings, Mass, Vespers and repaired. Humility is learned and appreciated. Little and by little we do what little we can to make the world a place where, to use Peter Maurin's words, "it is easier to be good." And none of it is possible without the help of many and abundant grace.

**—Joanne Kennedy**

Rita Corbin

## St. Joseph House

After the initial excitement is over, neophytes—like myself—in the Catholic Worker movement are often haunted by questions such as the following: Are we making a difdrive it creates for instant gratification. In the case of the Catholic Worker, the seeming lack of immediate progress in many of the lives we serve creates a sense of inadequacy and or ineffectiveness which leads to the feeling of hopelessness.

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It's worth reflecting upon the fact that many a tree bear fruit long after the planter of their seeds leaves the world.

**—Fin Arefin**

## Peter Maurin Farm

It's been a brutal winter, with polar vortices and snow piled higher than anyone here can remember. Our two dozen hens went on strike those cold dark days. But the warmth of hospitality and the good fresh organic food out of our own garden consoled us. As the sun turned around at winter solstice, the hens settled their strike and began laying again. By the time you read this, spring will be upon us, we will have some new chicks to replace the older hens we have donated to a needy neighbor family's stew pot.

When we review our efforts and accomplishments of the past year and compare them to Peter Maurin's vision of an "agronomic university where workers become scholars and scholars become workers," and the establishment of cells of good living on the land that will develop and grow within the shell of the old industrial social order then rupture that old shell, we see how short we fall of the mark.

Still, Peter's critique of so many years ago seems more relevant today than ever. Religious faith and practice and its place in public life are challenged as never before, marginalized, resulting in the further dumbing down and the coarsening of the culture. Peter questioned reliance on bureaucracy and technology. He could never have imagined the ever-accelerating progress in information technology that young people take for granted and we old-timers find ever more confusing. Peter was a man of the land, of the soil. His call "back to the land" seemed naïve to many at the time. Eighty-one years later we know that the degradation of the land, of the earth, of the air, of the biosphere are the grace of a loving God.

**—Tom Cornell**

Rita Corbin

## ERRATA

Dear Readers,

We trust that you have been having as big a laugh at our most recent mistakes as we have—little did Daniel Ellsberg know that he had been ordained a Jesuit by the power of the **Catholic Worker** (see March-April 2014). That was entirely the fault of our editors and not of the author! In all seriousness, however, we made a less obvious error in our Jan-Feb issue when we misattributed a piece of art. The beautiful pine cone on page seven is actually the handiwork of June Hildebrand, not Rita Corbin. We received a gracious correction by phone from June and she explained that she first learned about the Catholic Worker by having been a student of Fritz Eichenberg's at the Pratt Institute Graphic Center when it was here in Manhattan and Fritz was the director of the Center, which emphasized wood engraving and lithography and published a printmaking journal. Apologies to June, though she agreed that to be mistaken for Rita is high praise indeed. Thank God for the generous gifts of the artists who have been such steadfast contributors. And thank you, careful readers, for your patience (and good humor) with our mistakes.

**—The Editors**

### FRIDAY NIGHT MEETINGS

**In keeping with Peter Maurin's recognition of the need for ongoing clarification of thought, we invite you to join us for our weekly Friday Night Meetings. The meetings are held at Maryhouse—55 East Third St., (212) 777-9617. Maryhouse is located between First and Second Avenues (2nd Ave. stop on the F train). Feel welcome to call and confirm the schedule.**

**May 2 .....Paul Elie: The Beginning of Vision—Catholic Culture in a Critical Age.**

**May 9 .....Jean Le Mée: An Engineer's Look at the Architecture of Chartres.**

**May 16 .....*Trial of the Catonsville Nine* by Daniel Berrigan—A Reading of the play.**

**May 23 .....Kathie Uhler: Establishing a House of Prayer on the West Bank.**

**May 30.....Linda Mastrodonato: Language, Literacy and the Adult Learner.**

**June 6.....Brendan Sammon: Beauty Will Save the World—Dostoyevsky's Insight in the Context of Christian Tradition.**

**June 13.....Anne Klejment: Dorothy Day and the Second Vatican Council.**

**MEETINGS BEGIN AT 7:45 PM**

# PETE SEEGER 1919-2014

By BUD COURTNEY

Last year, while in Northern Iraq, I was asked by some friends to sing a song at the end of a march. After playing, I was greeted by a good number of folks who smiled and thanked me for being part of their cause. I felt a deep sense of purpose, lending my single, raspy voice to the plight of strangers with whom I had somehow come to feel a dear friendship. I realized that it was through the music, my simple guitar playing and singing of folk songs in English, in Iraq, to a Kurdish speaking public,that made me feel a part of this larger community. I recall scribbling in my journal that evening that I should write this story to Pete Seeger, as he had been so instrumental in my witness.

I never wrote that letter, though I did spend an hour with Pete this past August as he was preparing to participate in a Hiroshima/ Nagasaki memorial service. Pete taught me to step out of my comfort zone and follow and trust my heart. To trust in myself. So, I carry much sadness in that heart as I attempt to thank Pete for the gift of his life, which was truly a gift to us all.

The first time I spoke to Pete, on the phone, I told him he did not know me but that I was from the New York Catholic Worker. "Oh," he said, "I'm reading one of Dorothy Day's books right now." I knew the conversation could not be anything but great. And indeed, it was.

In his own way, Pete Seeger embodied the heart of the Catholic Worker. Imagine the masthead of the newspaper with a banjo in addition to the cross and the pickax—that world famous, long-necked banjo with the hand painted message, "This machine surrounds hate and forces it to surrender" right next to Dorothy's "The only solution is love."

Pete was all about bringing people together, rather than segregating them and putting them in little boxes. He certainly strove to implement the philosophy of personalism, as best he could, from building his own log cabin home in the woods outside of Beacon, New York in the mid 1940s, to traveling the country, first with Woody Guthrie, then the Almanac Singers, then the Weavers and then by himself, singing at union rallies, civil rights demonstrations and against the wars in Vietnam, Iraq and Afghanistan. In his spare time, he cleaned up the Hudson River!

Measure a person, not by the merit of their words, but by their actions. Well, first off, Pete wrote and performed and taught us all a lot of words in the hundreds of songs he brought around the world. But, ultimately, he never stopped walking the walk, never stopped asking us all to walk along. When his voice began failing him, he continued to stand before the microphone and allow us, the audience, his audience, to become his voice. Because that was Pete's plan all along, to be a part of the choir, to have each of us participate.

Pete spent one year at Harvard University, on the road to becoming a journalist. While there, he briefly joined the Communist Party. He left college, met Woody Guthrie and traveled the country hopping railroad cars and singing. In 1942, he was drafted and spent his time in a performer's unit. While on furlough, he married Toshi Aline Ohta, who became a filmmaker, whom he had met in New York City in 1939 and the two of them remained together until Toshi's passing in 2013.

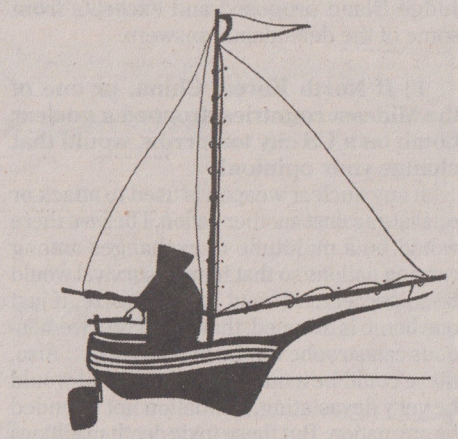
After the war, Pete joined with three other musicians and founded the Weavers. Fame beckoned with their hit of a Leadbelly song, "Good Night, Irene." They toured the big cities of the United States. However, when they sold the rights to one of their songs for a cigarette advertisement, Pete stated, "We don't need the money that bad," and he walked away.

Because of his past, and in large part, his membership in the Communist Party, he was called before the House Un-American Activities Committee, where he explained: "I am not going to answer any questions as to my associations, my philosophical or religious beliefs or my political beliefs or how I voted in any election, or any of my private affairs. I think these are very improper questions for any American to be asked, especially under such compulsion as this." He was found guilty of contempt and sentenced to one year in prison. This ruling was eventually overturned and Pete never went to jail.

Blacklisted, Pete performed wherever he could to support himself and his family, largely playing to children's groups and on college campuses. No cause was too small or incidental for Pete to lend his voice. In 1971, he performed on national television, at last, after a seventeen year-long government-enforced hiatus. However, his scathing indictment of President Lyndon Johnson and the Vietnam War in the song, "Waist Deep in the Big Muddy," was censored off the aired program, leading to the Smothers Brothers threatening to quit their hit show. Four months later, Pete sang the song on their show again, for the whole country to hear.

Living near the Hudson River, in upstate New York, Pete was well aware of the pollution in the water. In June of 1969, the 106-foot sloop Clearwater was launched which sailed up and down the Hudson, creating environmental awareness and a call to ecological activism.

In 1972, Pete Seeger was elected to the Songwriters Hall of Fame, which opened the door to Grammy Awards, the Kennedy Center Honor, the National Medal of Arts and entrance into the Rock and Roll Hall of Fame. In January 2009, he performed with his grandson, Tao Rodriguez Seeger and Bruce Springsteen at the Lincoln Memorial for the pre-inauguration celebration of newly elected president Barack Obama.



Rita Corbin

I am since returned from Northern Iraq for more than a year. I never wrote the letter I wanted to write. I never got to thank Pete for the way he transformed me (and countless others, I know), but I am aware, every time I raise my voice in song, every time I fret the "people's key of G" on my own small necked banjo, I will keep on singing the songs of Pete Seeger and carry on, as best I can, to make a difference.

Pete, thank you. I hope, at last, you are getting to rest. ✣

# THE AIMS AND MEANS OF THE CATHOLIC WORKER

**The aim of the Catholic Worker movement is to live in accordance with the justice and charity of Jesus Christ. Our sources are the Hebrew and Greek Scriptures, as handed down in the teachings of the Roman Catholic Church, with our inspiration coming from the lives of the saints, "men and women outstanding in holiness, living witnesses to Your unchanging love." (Eucharistic Prayer)**

This aim requires us to begin living in a different way. We recall the words of our founders, Dorothy Day, who said, "God meant things to be much easier than we have made them,"

To this end, we advocate:

—**Personalism,** a philosophy which regards the freedom and dignity of each person as the basis, focus and goal of all metaphysics and morals. In following such wisdom, we move away from a self-centered individualism toward the good of the other. This is to be done by taking personal responsibility for changing conditions, rather than looking to the state or other institutions to provide impersonal "charity." We pray for a Church renewed by this philosophy and for a time when all those who feel excluded from participation are welcomed with love, drawn by the gentle personalism Peter Maurin taught.

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Pete, thank you. I hope, at last, you are getting to rest. ✣

# The Aims and Means of the Catholic Worker

**The aim of the Catholic Worker movement is to live in accordance with the justice and charity of Jesus Christ. Our sources are the Hebrew and Greek Scriptures, as handed down in the teachings of the Roman Catholic Church, with our inspiration coming from the lives of the saints, "men and women outstanding in holiness, living witnesses to Your unchanging love." (Eucharistic Prayer)**

This aim requires us to begin living in a different way. We recall the words of our founders, Dorothy Day, who said, "God meant things to be much easier than we have made them," and Peter Maurin, who wanted to build a society "where it is easier for people to be good."

* * *

When we examine our society, which is generally called capitalist (because of its methods of producing and controlling wealth) and is bourgeois (because of its prevailing concern for acquisition and material interests, and its emphasis on respectability and mediocrity), we find it far from God's justice.

**—In economics,** private and state capitalism bring about an unjust distribution of wealth, for the profit motive guides decisions. Those in power live off the sweat of others' brows, while those without power are robbed of a just return for their work. Usury (the charging of interest above administrative costs) is a major contributor to the wrongdoing intrinsic to this system. We note, especially, how the world debt crisis leads poor countries into greater deprivation and a dependency from which there is no foreseeable escape. Here at home, the number of hungry and homeless and unemployed people rises in the midst of increasing affluence.

**—In labor,** human need is no longer the reason for human work. Instead, the unbridled expansion of technology, necessary to capitalism and viewed as "progress," holds sway. Jobs are concentrated in productivity and administration for a "high-tech," war-related, consumer society of disposable goods, so that laborers are trapped in work that does not contribute to human welfare. Furthermore, as jobs become more specialized, many people are excluded from meaningful work or are alienated from the products of their labor. Even in farming, agribusiness has replaced agriculture, and, in all areas, moral restraints are run over roughshod, and a disregard for the laws of nature now threatens the very planet.

**—In politics,** the state functions to control and regulate life. Its power has burgeoned hand in hand with growth in technology, so that military, scientific and corporate interests get the highest priority when concrete political policies are formulated. Because of the sheer size of institutions, we tend towards government by bureaucracy—that is, government by nobody. Bureaucracy, in all areas of life, is not only impersonal, but also makes accountability, and, therefore, an effective political forum for redressing grievances, next to impossible.

**—In morals,** relations between people are corrupted by distorted images of the human person. Class, race and gender often determine personal worth and position within society, leading to structures that foster oppression. Capitalism further divides society by pitting owners against workers in perpetual conflict over wealth and its control. Those who do not "produce" are abandoned, and left, at best, to be "processed" through institutions. Spiritual destitution is rampant, manifested in isolation, madness, promiscuity and violence.

**—The arms race** stands as a clear sign of the direction and spirit of our age. It has extended the domain of destruction and the fear of annihilation, and denies the basic right to life. There is a direct connection between the arms race and destitution. "The arms race is an utterly treacherous trap, and one which injures the poor to an intolerable degree." (Vatican II)

In contrast to what we see around us, as well as within ourselves, stands St. Thomas Aquinas' doctrine of the Common Good, a vision of a society where the good of each member is bound to the good of the whole in the service of God.

To this end, we advocate:

**—Personalism,** a philosophy which regards the freedom and dignity of each person as the basis, focus and goal of all metaphysics and morals. In following such wisdom, we move away from a self-centered individualism toward the good of the other. This is to be done by taking personal responsibility for changing conditions, rather than looking to the state or other institutions to provide impersonal "charity." We pray for a Church renewed by this philosophy and for a time when all those who feel excluded from participation are welcomed with love, drawn by the gentle personalism Peter Maurin taught.

**—A decentralized society,** in contrast to the present bigness of government, industry, education, health care and agriculture. We encourage efforts such as family farms, rural and urban land trusts, worker ownership and management of small factories, homesteading projects, food, housing and other cooperatives—any effort in which money can once more become merely a medium of exchange, and human beings are no longer commodities.

**—A green revolution,** so that it is possible to rediscover the proper meaning of our labor and our true bonds with the land; a distributist communitarianism, self-sufficient through farming, crafting and appropriate technology; a radically new society, where people will rely on the fruits of their own toil and labor; associations of mutuality, and a sense of fairness to resolve conflicts.

* * *

We believe this needed personal and social transformation should be pursued by the means Jesus revealed in His sacrificial love. With Christ as our Exemplar, by prayer and communion with His Body and Blood, we strive for practices of:

**—Nonviolence.** "Blessed are the peacemakers, for they shall be called children of God." (**Matt.** 5:9) Only through nonviolent action can a personalist revolution come about, one in which one evil will not simply be replaced by another. Thus, we oppose the deliberate taking of human life for any reason, and see every oppression as blasphemy. Jesus taught us to take suffering upon ourselves rather than inflict it upon others, and He calls us to struggle against violence with the spiritual weapons of prayer, fasting and noncooperation with evil. Refusal to pay taxes for war, to register for conscription, to comply with any unjust legislation; participation in nonviolent strikes and boycotts, protests or vigils; withdrawal of support for dominant systems, corporate funding or usurious practices are all excellent means to establish peace.

**—The Works of Mercy** (as found in **Matt.** 25:31-46) are at the heart of the Gospel and they are clear mandates for our response to "the least of our brothers and sisters." Houses of hospitality are centers for learning to do the acts of love, so that the poor can receive what is, in justice, theirs; the second coat in our closet, the spare room in our home, a place at our table. Anything beyond what we immediately need belongs to those who go without.

**—Manual labor,** in a society that rejects it as undignified and inferior. "Besides inducing cooperation, besides overcoming barriers and establishing the spirit of sister and brotherhood (besides just getting things done), manual labor enables us to use our bodies as well as our hands, our minds." (Dorothy Day) The Benedictine motto *Ora et Labora* reminds us that the work of human hands is a gift for the edification of the world and the glory of God.

**—Voluntary poverty.** "The mystery of poverty is that by sharing in it, making ourselves poor in giving to others, we increase our knowledge and belief in love." (Dorothy Day) By embracing voluntary poverty, that is, by casting our lot freely with those whose impoverishment is not a choice, we would ask for the grace to abandon ourselves to the love of God. It would put us on the path to incarnate the Church's preferential option for the poor.

* * *

**We must be prepared to accept seeming failure with these aims, for sacrifice and suffering are part of the Christian life. Success, as the world determines it, is not the final criterion for judgment. The most important thing is the love of Jesus Christ and how to live His truth.** ✣

# On Questions of War & Peace

On December 13, 2013, Kansas City, Missouri Judge Ardie Bland found nine nuclear weapon resisters guilty of trespass. In a very becoming gesture, Judge Bland, admitting that he had been moved by their witness, chose to "sentence" each defendant to answer a series of essay questions, rather than to serve time in jail. What follows below are the questions Judge Bland proposed and excerpts from some of the defendants' answers.

**1) If North Korea, China, or one of the Mideast countries dropped a nuclear bomb on a US city tomorrow, would that change your opinion?**

If any nuclear weapon is used to attack or retaliate against another nation, I believe there would be a multitude of exchanges among varying nations so that human survival would be imperiled.... I want to emphasize, if just one bomb is dropped, that would be a tremendous catastrophe for the human race.... Also, there could be a nuclear accident that would be very devastating, a situation not intended by any nation. But these toxic death machines are among us and can lead to disaster. A deliberate drop by any nation would mean our civilization would be imperiled.

**—William J. "Bix" Bischel, SJ**

The simple answer is NO! The bombs we dropped on Japan during World War II were a crime against God/the Holy One and merit unequivocal condemnation....You cannot indiscriminately kill babies, children, women, or old people. That is a crime against the Holy One/God and against humanity, and is to be condemned unreservedly.

**—Carl Kabat, OMI**

**2) If Germany or Japan had used nuclear weapons first in World War II, would your opinion change?**

Since I turned nine years of age right after World War II, I have to think that I would have grown up hating the Germans and the Japanese even more if one of them had dropped the atomic bomb first. I'm sure that we in the US would have retaliated with greater force or in a more widespread manner. I'm also sure that I would have been convinced that stronger. It is also possible and I think probable that I would have been even more opposed to nuclear weapons as I grew up because I would have seen the effects firsthand.

**—Mary Cele Breen**

As the members of the only nation to experience the direct effects of an atomic bomb, the Japanese provide us with an outstanding model for the response to the use of nuclear arms. According to Article 9 of Japan's Peace Constitution, "The Japanese people forever renounce war as a sovereign right of the nation and the threat or use of force as a means of settling international disputes."...

My Catholic faith tradition asserts that not only should nations not use or produce nuclear weapons, but that it is absolutely essential that nations and human communities should make all efforts to rid the world of the evil that they represent. I would like to think that my own response to such brutality would be as gracious, forgiving and insightful as the *hibakusha* of Japan.

**—Georgia Walker**

My husband, Henry Stoever, the lawyer for us defendants...was born in Germany in December 1948...throughout his life he has had a keen interest in Europe. His reading has led him to discover that a German scientist may have known the steps to take to make an atomic bomb and instead took the country in another direction. The hypothetical question about the possible use of nuclear weapons first by Germany is a good one; just as good is the suggestion from history that a German may have prevented that.

Concerning Japan, history tells us that Japan had contacted the Vatican, Switzerland, and Russia to facilitate its surrender and end World War II. History also tells us that some 150 top US scientists in the Manhattan Project, developing the world's first nuclear weapons, had mixed answers in a survey on whether the nation should explode its nuclear weaponry on a Japanese city... The very people who made the first nuclear weapons had misgivings about using them.

**—Jane Stoever**

I was born in Tacoma in 1928 and grew up

**the opportunity to fight back"?**

I believe that the United States, if it wishes to live up to its own myth of moral superiority, needs to forsake the path of nuclear escalation that will bankrupt us, and eventually any nation that follows this blind and arrogant path. To use the weapons is to cause irreparable harm to the ecosystem we depend upon for life. To build and possess them exposes us to the risk of accident or sabotage every day. This is a reckless policy! Believing that it provides security is delusional. It hasn't prevented us from becoming involved in inconclusive, expensive and unpopular wars, or protected us from terrorism. The idea of American "exceptionalism"—that it is noble for us to do what we would label "rogue" behavior from a smaller nation—is ridiculous. We are as much blinded by our self-interest as any other individual or group, and should be as willing to submit to the International Court and UN mandates, as we wish others to be. The attitude of, "No one can stop us from doing what we want" is no guarantee of wisdom! Instead we use international organizations as a tool when it suits us, and ignore them if they wish to call our behavior to account.

**—Elizabeth Keenan**

We must also deal with the realization that weapons manufacturers make huge profits from governments/companies selling weapons of all kinds throughout the world, including drones. We have also come to consciousness of the realization that the CIA instigates some political upheavals and that the truth is twisted or covered up in order to benefit and protect the wealthy and their interests, and for our continued build-up and use of more and more weapons and the military. A fear-based populace gives away rights and checks and balances that are the foundation of democratic rule.... This mindset eats away at our humanity and depresses people, leading them to violence. Our people's most basic needs are not being met, yet we continue to keep pouring more and more money into nuclear weapons production and other military weapons of destruction.

**—Janice Sevre-Duszynska**

**4) You defendants say you are Christians and one of you is a Buddhist. Father Kabat says you disobey a law that is ungodly. How do you respond to someone who believes there is no God? Who is to say what God believes, for slavery and the**

but destruction to our planet and the living organisms on it, just as one does not need to believe that nuclear war is detrimental in the most tremendous ways to believe in a God....

As long as persons have a brain, they should be able to logically come to consensus on whether they believe nuclear war and other forms of mass destruction are justifiable and whether use of such tactics are within our moral standards. If one is not protesting these things avidly, one is consenting to the action.

**—Lauren Logan**

**5) How do you respond to those who have a God different from you when they argue their religion is to crush others into dust with nuclear devices?**

There is always a danger of transferring our own notions of justice or our own concepts of justice onto a supreme being, where we tend to identify our own feelings of retaliation with a higher being to justify our actions. However, we also have universal signs of the presence of a higher power or a creator. Most religious traditions would agree some universal signs of the presence of God exist in places where there is sharing, where murder is outlawed, where lying is to be avoided, where the hungry are fed, and where people reach out to one another over ethnic/racial barriers—these are signs of God's presence.

**—William J. "Bix" Bischel, SJ**

Since I believe people have intrinsic value, being made in God's image, my personal feeling is that God's call to us is to heal and forgive, to nurture and care for one another, and that motives of revenge and destruction are contrary to the divine will as I understand it. In dialogue with a person who feels that God wills faithful servants to crush others into the dust, I would argue that God created all people as brothers and sisters and wants us to live in harmony. ... Because we live in a world deformed by much inequality, insecurity and injustice, it is no wonder that violence wells up. But devoting a life to destruction rather than building bridges and working for justice hurts the individual whose soul is disfigured, not only by the evil done to the individual, but the evil actions the person chooses in response to it. By choosing to depend on nuclear weapons for our "security," we as a country have accepted the premise that we have a right to prepare the means to incinerate

or old people. That is a crime against the Holy One/God and against humanity, and is to be condemned unreservedly.

**—Carl Kabat, OMI**

**2) If Germany or Japan had used nuclear weapons first in World War II, would your opinion change?**

Since I turned nine years of age right after World War II, I have to think that I would have grown up hating the Germans and the Japanese even more if one of them had dropped the atomic bomb first. I'm sure that we in the US would have retaliated with greater force or in a more widespread manner. I'm also sure that I would have been convinced that we did the right thing….

I was way into adulthood before I began to learn the real destructive force of nuclear weapons. I had no idea about radiation and what it did to people and to the earth, nor how far the damage spread. So, if that bomb had landed here in our country, I presume that I would have learned this a lot sooner. It is possible that my initial hatred of our enemy might have been first by Germany is a good one; just as good is the suggestion from history that a German may have prevented that.

Concerning Japan, history tells us that Japan had contacted the Vatican, Switzerland, and Russia to facilitate its surrender and end World War II. History also tells us that some 150 top US scientists in the Manhattan Project, developing the world's first nuclear weapons, had mixed answers in a survey on whether the nation should explode its nuclear weaponry on a Japanese city… The very people who made the first nuclear weapons had misgivings about using them.

**—Jane Stoever**

## EASY ESSAY

**By PETER MAURIN**

Theodore Roosevelt used to say:
"If you want peace
prepare for war."

So everybody prepared for war
but war preparations
did not bring peace;
they brought war.

Since war preparations
brought war,
why not quit
preparing for war?

If nations prepare for peace
instead of preparing for war,
they might have peace.

Aristide Briand used to say:
"The best kind of disarmament
is the disarmament of the heart."

The disarmament of Germany
by the Allies
was not the product
of a change of heart
on the part of the Allies
toward Germany.

I was born in Tacoma in 1928 and grew up there with five brothers and a sister during the Depression…. My brothers and I had a paper route in the part of Tacoma where the Japanese lived, before the war started. They were very punctual about paying for the paper every week. Every Saturday, my brother and I would walk past the Japanese day school on Tacoma Ave. The parents and older people would go there to learn English; it was a social center. I remember the Saturday that it was all boarded up. I didn't question it, but I had a strange feeling about it—all of a sudden to have these good people labeled as vicious. I thought, "My government knows what is best." Over the years, I went through a whole conversion; what Jesus taught began to make an impact on my life.

**—William J. "Bix" Bischel, SJ**

**3) What would you say to those who say, "If we (the USA) do not have the big stick, that is, if we get rid of our nuclear weapons, and other countries develop nuclear weapons, then we do not have** gives away rights and checks and balances that are the foundation of democratic rule…. This mindset eats away at our humanity and depresses people, leading them to violence. Our people's most basic needs are not being met, yet we continue to keep pouring more and more money into nuclear weapons production and other military weapons of destruction.

**—Janice Sevre-Duszynska**

**4) You defendants say you are Christians and one of you is a Buddhist. Father Kabat says you disobey a law that is ungodly. How do you respond to someone who believes there is no God? Who is to say what God believes, for slavery and the Crusades killed millions?**

In reality, there is no way that I can answer for the millions of casualties and injustices that have been perpetrated in the name of God. The God that I know and strive to follow is a God of love who wants only the best for all of us and all of creation. Most of the defendants who appeared before you in this case operate on the basis of that same understanding of God…. I agree with Victor Hugo that "conscience is God present in each human." That is, we each are born with the divine spark of God within us. That is not to say that we always recognize our own divinity or act in accordance with that divine spark. However, we at all times have the capacity to grow and develop an awareness of that goodness within us. Some call it our heart or our innermost truth or our innate nature as creatures created in the image of God.

**—Georgia Walker**

One does not need to believe in a God to know that nuclear war brings nothing

**Dear Friends,**

**We enter this period of struggle with a movement spiritually deep and broadly connected. Keep connecting across barriers of faith and ideology. We have not collapsed or imploded with despair at the start of this war but understand that now a deeper resistance is summoned of us. We are being strategic. We are being faithful. We are being human. We must keep at it. Conspire the next steps. Be in the streets. Be in conversation. Be in community. Refuse taxes. Refuse to fight. Disrupt business as usual. Prefer poetry to ideology. Pray for victims before nations. When you pray for nations, let it be for the best of their tradition, for their renewal and repentance. When you light a candle let it mean intransigent resistance. When you pray, imagine a new world possible. Death appears to reign. But it is undone! Live in the freedom of the Resurrection. In short, dear friends: Be not awed by anything but the God who raised Christ Jesus from the dead.**

**—Bill Wylie-Kellerman, *Catholic Agitator*, April 2003**

it. In dialogue with a person who feels that God wills faithful servants to crush others into the dust, I would argue that God created all people as brothers and sisters and wants us to live in harmony. … Because we live in a world deformed by much inequality, insecurity and injustice, it is no wonder that violence wells up. But devoting a life to destruction rather than building bridges and working for justice hurts the individual whose soul is disfigured, not only by the evil done to the individual, but the evil actions the person chooses in response to it. By choosing to depend on nuclear weapons for our "security," we as a country have accepted the premise that we have a right to prepare the means to incinerate our enemies—not as individuals, but whole cities and countries. It is no wonder that those under this threat strike back at us in violence by whatever means that they have available.

**—Elizabeth Keenan**

**6) Who determines what God's Law is, given the history of Christianity in the USA and the world?**

Very often, it is simple to determine what the Holy One/God wants. Sometimes, such is not true. It requires prudent and deliberate judgment.… It is not easy, but in many instances, it is clear what should be done. The hard part is doing it.

**—Carl Kabat, OMI**

For me, and for most people, I imagine, we come to accept and absorb God's Law not only through the printed Scripture and charismatic religious leaders, but especially through how these divine teachings about law are lived out by those same people and others. In my lifetime thus far, being influenced by certain holy and courageous people throughout history, I find reason to believe that certain laws of Love, Justice, Compassion and Truth come from the heart of our Creator. For the moment I point out a few among contemporaries who have had profound impact on me (along with Jesus and St. Francis of Assisi), especially regarding God's Law: Mahatma Gandhi, Martin Luther King, Jr., Pope Francis, and the three Transform Now Plowshares activists… These three friends, Sr. Megan Rice, Michael Walli and Greg Boertje-Obed, have been in jail since their May 2013 trial…. For me and for many others, their putting themselves personally in danger for the survival of us all represents the values embodied by the other heroes I've reflected upon.

**—Jerome Zawada, OFM**

# BOOK REVIEW

**CATHOLIC REALISM AND THE ABOLITION OF WAR, by David Carroll Cochran. Orbis Books, Maryknoll, NY 2014. Reviewed by Tom Cornell.**

Teachers of Christian ethics should incorporate this book into their curricula. No one who studies Catholic social teaching should miss it. Seminary professors of Christian morality who neglect it may be guilty of a serious sin of omission. This is the most valuable contribution to thinking about war, peace, order and security to have been published since John Howard Yoder's **When War Is Unjust**, (Augsburg 1984, Orbis Books 1996). David Carroll Cochran is professor of politics at Loras College in Dubuque, Iowa, and director of the Archbishop Kucera Center for Catholic Intellectual and Spiritual Life there. His scholarship is meticulous, his argument clear and logical, his writing brisk and engaging. Can the world rid itself of war and can the Catholic Church play a major role in its abolition? After reading this book, one can hope more confidently. We have to believe it is possible or we will not try.

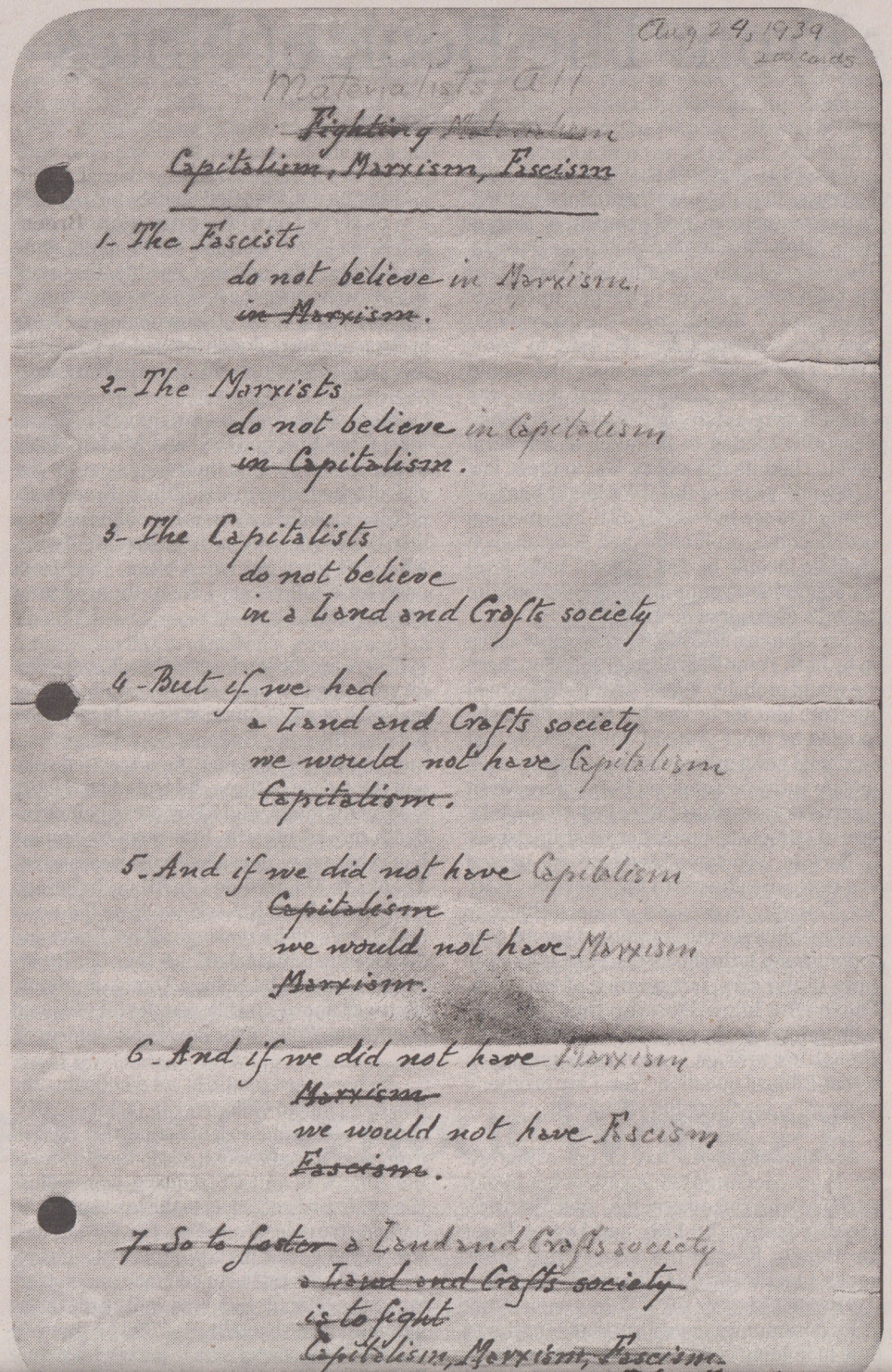
Not long after the Constantinian accommodation, starting with Saints Ambrose and Augustine in the 4th and 5th centuries, the Catholic Church elaborated a "just war theory" as part of that accommodation: the state would protect the Church and Christians would "accommodate" to the powers. But not all. At the time they may have been seen as utopians, perfectionists unable or unwilling to look squarely at reality and conform to it. Hermits, stylites, dendrites and monks fled to the desert. Eventually the monasteries would lay the foundations of a new social order after the Middle Ages. They had seen reality more clearly than the "realists."

Just war theory has continued to be the predominant Christian approach to the issue of war and morality as opposed to evangelical pacifism or nonviolence in mainstream Protestant as well as in the Catholic tradition. In Catholic teaching, the validity of the pacifist or nonviolent position has been acknowledged at long last (Vatican Council II, **Gaudium et Spes** #79) but mainstream thinking still allows a narrow space for justified warfare. Most Catholics, including most Catholic theologians, place much less hope in state and power structures than the professor does, and place more hope in the creation of alternative models of social living and a more authentic discipleship, communities of the stiffest nonviolent resistance to war and militarism, and a church less conformed to a fallen world. Our witness will not bring an end to war by itself but, we may hope and pray, it will generate enough moral energy to hasten the processes that will. Prof. Cochran sees the spread of democracy as easing the way to a warless world. We see the withering of democracy at home, plutocracy in the world hegemon, and a military-industrial complex that requires a mortal enemy.

A world without war will not be a world without conflict. Eileen Egan, a fervent pacifist, used to say that nonviolence makes the world safe for conflict. Professor Cochran sees the need for an international or regional police force to protect the innocent from attack. War and policing are based on different principles and employ different methods. But we see in this country a militarization of police forces. The Pentagon generously donates military equipment to the police. Police and military functions are confused. The number of citizens killed by police each year has risen sharply. The attack on the World Trade Center on 9/11/01 was a crime, not an act of war. Acts of war are committed by states. But the President declares "war on terror" and authorizes the execution of anyone he deems an enemy combatant.

Whatever our reservations might be, we can learn and gain new insights and sharpen our argument by studying Professor Cochran's treatment of other once accepted social constructs that were seen falsely, like war, to be natural and inevitable. Among his examples are trial by ordeal and combat, vendettas, dueling and lynching. "Each of these enjoyed wide social acceptance and moral legitimacy in terms remarkably similar to war." Andrew Jackson is said to have fought thirteen duels. When I was a boy in high school and college, there was a lynching in the South every four days on average. Lynching was a socially accepted institution and lynchings were often social celebrations. Public schools let children out of class to participate and to learn from the experience of justice meted out, swift and sure.

Professor Cochran demolishes the "just


Aug 29, 1939
2 copies

Materialists All

~~Fighting~~ ~~Materialism~~

~~Capitalism, Marxism, Fascism~~

1- The Fascists
do not believe in Marxism.
~~in Marxism~~.

2- The Marxists
do not believe in Capitalism
~~in Capitalism~~.

3- The Capitalists
do not believe
in a Land and Crafts society

4 - But if we had
a Land and Crafts society
we would not have Capitalism
~~Capitalism~~.

5 - And if we did not have Capitalism
~~Capitalism~~
we would not have Marxism
~~Marxism~~.

6 - And if we did not have Marxism
~~Marxism~~
we would not have Fascism
~~Fascism~~.

7 - ~~So to foster~~ a Land and Crafts society
~~a Land and Crafts society~~
is to fight
~~Capitalism, Marxism, Fascism~~.

Hermits, stylites, dendrites and monks fled to the desert. Eventually the monasteries would lay the foundations of a new social order after the Middle Ages. They had seen reality more clearly than the "realists."

Just war theory has continued to be the predominant Christian approach to the issue of war and morality as opposed to evangelical pacifism or nonviolence in mainstream Protestant as well as in the Catholic tradition. In Catholic teaching, the validity of the pacifist or nonviolent position has been acknowledged at long last (Vatican Council II, **Gaudium et Spes** #79) but mainstream thinking still allows a narrow space for justified warfare. Most Catholics, including preachers, do not know this, and there are those who deny it outright. Professor Cochran writes, "Its neoconservative critics would expand that space, returning the tradition to a more permissive position on war. But they have it backward. The Catholic tradition's own moral principles reveal why the remaining space for a just war should be closed entirely, why war is, by its very nature, inherently immoral. There is no such thing as a just war." ..."At the heart of Catholic ethics is the absolute prohibition of intentionally killing the innocent. War inevitably violates this prohibition...." Talk of collateral damage and unintended consequences is camouflage. Cochran's argument that war is and always has been, by its very nature, unjust, immoral, intrinsically evil, though Catholic and aimed at Catholics, is based not on the Gospel but on natural law principles accessible to all. No argument there from this quarter. But Catholic Workers are less sanguine about the possibilities arising out of power structures as they are. The popes have called for a globalization of solidarity, but we see more globalization of exploitation, with the International Monetary Fund and the World Bank as culprits.

Professor Cochran notes a decrease in violence long-term, falling homicide rates and less wholesale slaughter in war. And yet we narrowly missed nuclear catastrophe during the Cuban missile crisis. Nuclear stockpiles are lower, because obsolete or degraded weapons are retired and replaced, and if fewer than in the past, still grossly redundant. Delivery systems are up-graded. And there's expanding drone warfare and the seemingly intractable problem of justice for both Israel and Palestine. The whole region, from Iran to Egypt, is volatile.

Evangelical and anarcho-pacifists will structs that were seen falsely, like war, to be natural and inevitable. Among his examples are trial by ordeal and combat, vendettas, dueling and lynching. "Each of these enjoyed wide social acceptance and moral legitimacy in terms remarkably similar to war." Andrew Jackson is said to have fought thirteen duels. When I was a boy in high school and college, there was a lynching in the South every four days on average. Lynching was a socially accepted institution and lynchings were often social celebrations. Public schools let children out of class to participate and to learn from the experience of justice meted out, swift and sure.

Professor Cochran demolishes the "just war" arguments of the neo-conservatives on grounds that they claim for themselves, viz. realism. Hence Catholic Realism in the title. He takes George Weigel on quite successfully for misrepresenting Church teaching on the presumption for peace and against war and the Holy See's attitude toward the war against Iraq. This book should be a standard in college and university courses on moral theology. ✣

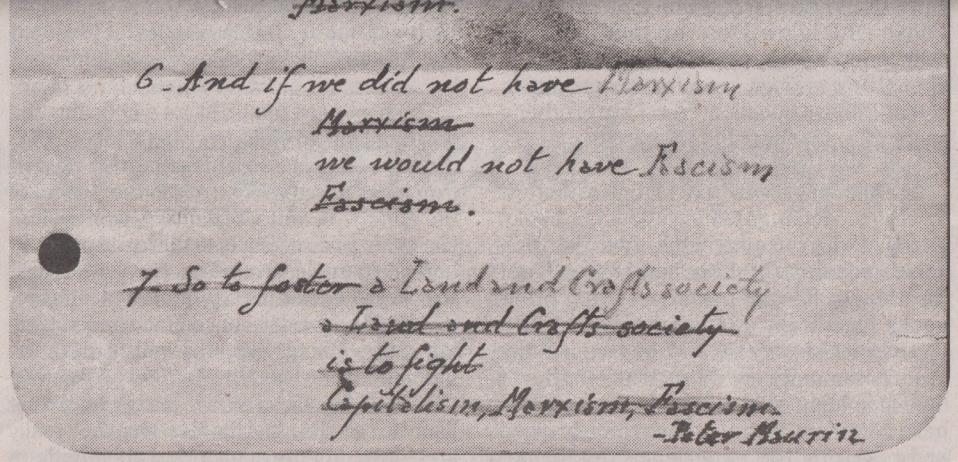
# *What We Do Is Very Little*

*(continued from page 1)*

**Small Things**

Today we are not content with little achievements, with small beginnings. We should look to St. Teresa, the Little Flower, to walk her Little Way, her way of love. We should look to St. Teresa of Avila, who was not content to be like those people who proceeded with the pace of hens about God's business, but like those people who on their own account were greatly daring in what they wished to do for God. It is we ourselves that we have to think about, no one else. That is the way the saints worked. They paid attention to what they were doing, and if others were attracted to them by their enterprise, why, well and good. But they looked to themselves first of all.

Do what comes to hand. Whatsoever thy hand finds to do, do it with all thy might. After all, God is with us. It shows too much conceit to trust to ourselves, to be discouraged at what we ourselves can accomplish. It is lacking in faith in God to be discouraged. After all, we are going to proceed with His help. We offer Him what we are going to do. If He wishes it to prosper, it will. We must depend solely on Him. Work as though everything depended on ourselves, and pray as though everything depended on God, as St. Ignatius says....




Draft of An Easy Essay — Peter Maurin

**To Christ—To the Land!**

For those who have put to us the question "What have you to offer in the way of a constructive program for a new social order?" we have replied over and over, "Peter Maurin's three-point program of Round-table Discussions, Houses of Hospitality, Farming Communes." This program is so simple as to be unsatisfactory to most, who look for something to be complicated before it can be successful. Remembering the words of St. Francis that we cannot know what we have not practiced, we have tried not only to publish a paper but to put our program into practice. From the very beginning we have sought clarification of thought through **The Catholic Worker**, through roundtable discussions, forums, through circulating literature. We have had a workers' school where the finest scholars of the Church have come to teach. We have had a House of Hospitality now for two years, where we gave shelter to the homeless, fed the hungry, clothed the naked, and cared for the sick. We have tried, all of us, to be workers and scholars, and to combine work and prayer according to the Benedictine ideal. We have tried to imitate St. Francis in his holy poverty. Our aim has been to combat the atheism of the day by our devotion to the liturgical movement; to combat the bourgeois spirit by the Franciscan spirit; to oppose class-war technique by the performance of the Works of Mercy.

We have not altogether neglected the farming commune idea, in as much as we had a halfway house in Staten Island where children were given vacations, weekend conferences were held and the sick cared for, and a garden cultivated.

March 1st will see the start of a serious attempt to put into practice the third point in our program. We are going to move out on a farm, within a few hours of New York, and start there a true farming commune.

We are making this move because we do not feel that we can talk in the paper about something we are not practicing. We believe that our words will have more weight, our writings will carry more conviction, if we ourselves are engaged in making a better life on the land.

This does not mean that we are going to abandon the city, which we realize is above all the home of the dispossessed, of the forgotten. We shall keep a group in New York City and the work of the apostolate of labor will go on. We shall also be sending out apostles of labor from the farm, to scenes of industrial conflict, to factories and to lodging houses, to live and work with the poor. The columns of the paper will be filled as usual with industrial news, discussion of unionism, the cooperative movement, maternity guilds, relief, public and private. But there will be more space devoted to rural life problems, and you will hear from month to month how the work of the farming commune is progressing, the difficulties, the mistakes, and the progress of the work.

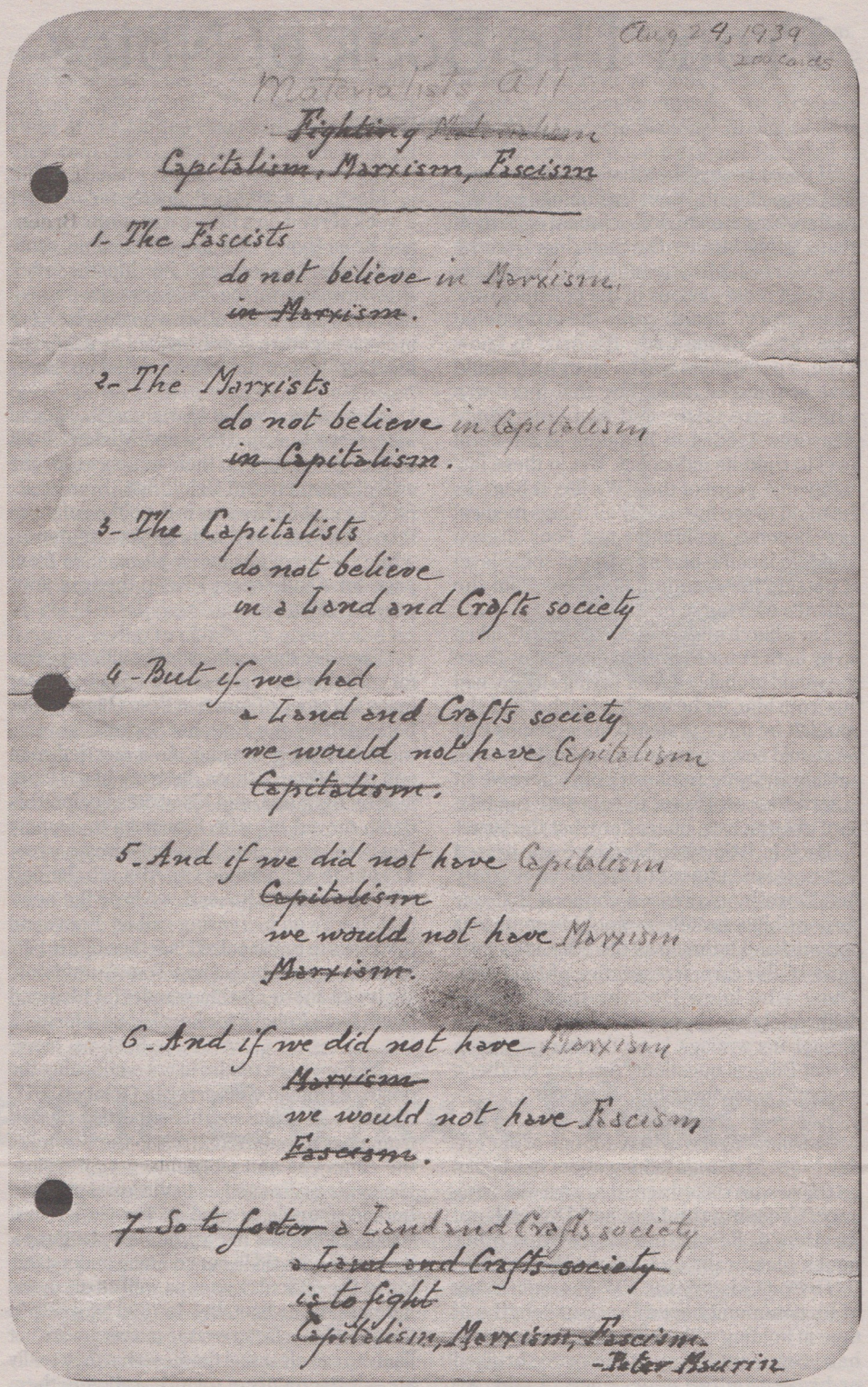
Help us in this venture, which is your venture, too. And pray with us that we get out of the city by March 1st. ✣

place much less hope in state and power structures than the professor does, and place more hope in the creation of alternative models of social living and a more authentic discipleship, communities of the stiffest nonviolent resistance to war and militarism, and a church less conformed to a fallen world. Our witness will not bring an end to war by itself but, we may hope and pray, it will generate enough moral energy to hasten the processes that will. Prof. Cochran sees the spread of democracy as easing the way to a warless world. We see the withering of democracy at home, plutocracy in the world hegemon, and a military-industrial complex that requires a mortal enemy.

A world without war will not be a world without conflict. Eileen Egan, a fervent pacifist, used to say that nonviolence makes the world safe for conflict. Professor Cochran sees the need for an international or regional police force to protect the innocent from attack. War and policing are based on different principles and employ different methods. But we see in this country a militarization of police forces. The Pentagon generously donates military equipment to the police. Police and military functions are confused. The number of citizens killed by police each year has risen sharply. The attack on the World Trade Center on 9/11/01 was a crime, not an act of war. Acts of war are committed by states. But the President declares "war on terror" and authorizes the execution of anyone he deems an enemy combatant.

Whatever our reservations might be, we can learn and gain new insights and sharpen our argument by studying Professor Cochran's treatment of other once accepted social constructs that were seen falsely, like war, to be natural and inevitable. Among his examples are trial by ordeal and combat, vendettas, dueling and lynching. "Each of these enjoyed wide social acceptance and moral legitimacy in terms remarkably similar to war." Andrew Jackson is said to have fought thirteen duels. When I was a boy in high school and college, there was a lynching in the South every four days on average. Lynching was a socially accepted institution and lynchings were often social celebrations. Public schools let children out of class to participate and to learn from the experience of justice meted out, swift and sure.

Professor Cochran demolishes the "just war" arguments of the neo-conservatives on grounds that they claim for themselves, viz. realism. Hence Catholic Realism in the title. He takes George Weigel on quite successfully for misrepresenting Church teaching on the presumption for peace and against war and the Holy See's attitude toward the war against Iraq. This book should be a standard in college and university courses on moral theology. ✣



Aug 29, 1939
200 words

Materialists All

~~Fighting~~ Nationalism
Capitalism, Marxism, Fascism

1- The Fascists
do not believe in Marxism,
~~in Marxism~~.

2- The Marxists
do not believe in Capitalism
~~in Capitalism~~.

3- The Capitalists
do not believe
in a Land and Crafts society

4- But if we had
a Land and Crafts society
we would not have Capitalism
~~Capitalism~~.

5- And if we did not have Capitalism
~~Capitalism~~
we would not have Marxism
~~Marxism~~.

6- And if we did not have Marxism
~~Marxism~~
we would not have Fascism
~~Fascism~~.

7- So to foster a Land and Crafts society
~~a Land and Crafts society~~
is to fight
Capitalism, ~~Marxism, Fascism~~.
-Peter Maurin

Draft of An Easy Essay Peter Maurin

# What We Do Is Very Little

*(continued from page 1)*

**Small Things**

Today we are not content with little achievements, with small beginnings. We should look to St. Teresa, the Little Flower, to walk her Little Way, her way of love. We should look to St. Teresa of Avila, who was not content to be like those people who proceeded with the pace of hens about God's business, but like

to prosper, it will. We must depend solely on Him. Work as though everything depended on ourselves, and pray as though everything depended on God, as St. Ignatius says....

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# From The Book of Notes

By RIC RHETOR

If there is anything that's changed over the years since the CWs beginnings in 1933, it's the ever-greater encroachment of government, "Holy Mother the State," as Dorothy Day referred to it, into our daily lives. This has been most obvious in the polemics over "mandatory" health care, the Affordable Care Act—Obama Care. It's hard to know if she, a personalist and an anarchist, would have acquiesced, admitting that there was a health care crisis, and that emergency measures needed to be taken at a federal level to right its indecency. But in these last eighty-one years of the CWs life, it boggles the mind to see how costly all things medical have become, prohibitive to a poor or even a middle-income person without some level of outside intervention, far afield from the patient's own purse or wallet.

The Church's teaching on subsidiarity, taken up by both Peter Maurin and Dorothy, (here she would probably demur saying she learned this from him, for he was her teacher and she couldn't be more grateful) understands that we should never surrender responsibility to an outside entity far removed from where we sit to settle our problems, the ones we can take care of ourselves, no matter what the issue.

Back in 1965 when Medicare was passed as a new amendment to the Social Security Act, Dorothy expressed concern that our responsibility for others would become less personal and intimate as the State took over more of the care, irrespective of the costs. Those who know Dorothy (and here we deliberately use the present tense) especially through her writings, know that her reiteration of that Biblical question:"'Am I my brother's keeper?" is anything but rhetorical.

* * *

Rosalie Riegle was here for one of our Friday Night Meetings talking about her books on those who risked arrest in civil disobedience, **Crossing the Line** and **Doing Time for Peace.** Rosalie has also written other books specifically on Catholic Worker life.

Over its history the CW has seen many of its community spend various lengths of time in holding cells, jails and prisons. Some

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Martha got out of jail up in Syracuse after a week served on a fifteen day sentence. She and Brian Hynes who also did the time, came back to the city together. For Martha, a hot shower was one of the first things she wanted. She and some of the other women who were in Syracuse were deeply moved by a NA/AA meeting they voluntarily attended up there.

* * *

Meanwhile we join in wishing Sr. Megan Rice, Greg Boertje-Obed and Michael Walli all the best as they do their sentences for the civil disobedience in Oak Ridge, Tennessee. Sr. Megan at eighty-four is the oldest of those three, and received a three year sentence, while the guys got five a piece. (See front page for a full report.) Keep them in your prayers, folks.

* * *

There are those who paid the ultimate price for resisting the violence of the State, and for many the story of Austrian Franz Jägerstätter beheaded by the National Socialist government in 1943 is moving. As a married man and the father of three, he truly had a lot to lose by his stand, and his witness before his death moved his wife Franziska to support him in his martyrdom albeit with great sorrow. Thanks to Teilhard de Chardin scholar and CW friend, Dom Roberti, we hear the news that there's an increasing call for Franz and Franziska to be canonized together, due in part to the proposal by Bishop Tom Gumbleton. We await more on this wonderful idea and thank Dom Roberti for keeping us informed.

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We have been remiss in not mentioning the death of Donald Guitierrez in October 2013. Author and professor, his expertise ranged from poet Kenneth Rexroth to the School of the Americas and US military aggression. His writings directed us to the humanity, and human struggle, around us. For Gutierrez it was literature and poetry, our very language, that could both aid in our common understanding of the difficult issues as well as mask the ugliness of our brutality. In 1999 he wrote in the **CW**, "Manufacturers and purveyors are not

a dialogue "between scientific knowledge and theological understanding." Thanks, **Tablet**, and thanks Joe Masheck our good friend who brings his copies over to us when he is done reading them.

* * *

Besides good reads in the magazine department, there are some marvelous books that keep us engaged. Gene has been enjoying Robert Ellsberg's book **All Saints**, which is kept up in the Maryhouse chapel for all to use. Each day it presents someone, not just from our Catholic tradition to emulate, as exemplars of virtuous lives. And Evelyn has been reading **Conversing with God in Scripture** by Stephen Binz, whom we had the pleasure of meeting a few months back. We believe Stephen was an editor of **The Word Among Us** and studied at the Pontifical Biblical Institute in Rome and at Hebrew University. It's published by the Word Among Us Press and is truly a good little read about *lectio divina* for the modern ear. In the words of the author, *lectio divina* is a Latin expression that is best translated, though incompletely, as "sacred reading."

* * *

During Lent Alba reintroduced the saying of the rosary (is this a form of reading, another sort of *lectio divina*?) up in the Maryhouse chapel. Alba and Theresa are two candidates for the Little Flower of the Month award, what with all the cleaning, mopping, sweeping they do, with Martha bringing up a third.

* * *

Martha also went down to Miami where she joined Tom Cornell and others for a conference on the CW, Dorothy and Peter. Cathy got up to Albany for a visit with Kathy Kelly. Sabrina, one of our German volunteers, went to Toronto to see friends.

Delightful visit with Michael Mohr, a Jesuit novice, on pilgrimage as part of his novitiate training. Palina has been at Maryhouse lending a hand and continues her work as a photo journalist. She's written an article, with some of her pix accompanying, for the War Resisters' League's upcoming whistle blower issue.

Erica went to Tennessee to see her mom, and Jane's brother Tom and sister-in-law Molly were in town for a few days, to visit Jane's niece, their daughter Nora. Palina awaits daughter, Jesira, and Martha's sister, Kate came down from Vermont with stepson, Eli, who is visiting from Australia.

"Part of understanding the notion of Justice is to recognize the disproportions among which we live... it takes an awful lot of living with the powerless to really understand what it is like to be powerless, to have your voice, thoughts, ideas and concerns count for very little. We, who have been given much, whose voices can be heard, have a great duty and responsibility to make our voices heard with absolute integrity for those who are powerless." We who have been given much have been given the Catholic Worker Movement to help make that happen. *Deo Gratias*! ✣

Ade Bethune

# *Peter Maurin on Principles*

By PETER MAURIN

[Revised and edited from a radio inter-

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Over its history the CW has seen many of its community spend various lengths of time in holding cells, jails and prisons. Some have come out intact; others were bruised or broken by the experience. Again, we remember Dorothy saying that in order to appreciate some of the Psalms, it would behoove one to go to jail.

Timothy Holloway

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* * *

We have been remiss in not mentioning the death of Donald Guitierrez in October 2013. Author and professor, his expertise ranged from poet Kenneth Rexroth to the School of the Americas and US military aggression. His writings directed us to the humanity, and human struggle, around us. For Gutierrez it was literature and poetry, our very language, that could both aid in our common understanding of the difficult issues as well as mask the ugliness of our brutality. In 1999 he wrote in the **CW**, "Manufacturers and purveyors are not likely to call electrical devices what they really are—instruments of torture. Labeling them 'crime control' devices masks their capacity for savage misuse… The more that our society makes overly simple distinctions between the 'innocent' and 'guilty' and worse, targets certain groups or races as prone to commit evil or break the law, the more prone we are to tolerate cruel and unusual punishment for convicts—they 'deserve' it, especially if they are poor." (**CW** June-July, 1999).

* * *

Just heard about Ned O'Gorman's death, the East Harlem educator, poet and old friend of the CW. Also, Zsuzsanna Radoczy. And then, just a day or so ago, Paul Gilk wrote to say that Lee Hoinacki had died. Hope to hear more about that close ally of Ivan Illich.

* * *

Speaking of the life of the mind through the likes of Ivan Illich, how cool is it that Noam Chomsky spoke at the Vatican a few months back? It was organized by the Science and Faith STOQ Foundation (Science,Theology and the Ontological Quest). Thanks to the wonderful weekly, **The Tablet of London**, we got this news and a photo of Mr. Chomsky in a shirt and tie! As a renowned linguist, Professor Chomsky's talk was on the topic of "Neurosciences, Human Nature and Language," and wouldn't you have just wanted to be a fly on the wall when Cardinal Gianfranco Ravasi, president of the Pontifical Council for Culture, called him "one of the princes of linguistics." Seriously, Noam Chomsky is one of the few truly Left thinkers who credits the Catholic Church when it's due, no small feat in a world of skepticism and cynicism when it comes to matters Roman.

There is so much about this conference that blasts the mind, but suffice it to say that the foundation is all about trying to promote

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We are notorious for "doing in" machinery at the CW. In fact, Dorothy Day said she understood why some more disciplined manual laborers in the community would hide "their" tools for fear of misuse, abuse—no use! At Maryhouse in recent days it's been called The Curse of the Coffee Pots—we've been through many, but thank goodness Matt T. contributed a new one.

One Sunday morning over pancake prep, Alan was explaining to Jane that even if three conscientious people took scrupulous care, let's say of a car, it would still likely last for less time than if only one person took care of it. It's all about the users different styles, it seems. As for the last coffee pot, well it joined a radio that suffered continuous grease attacks in the kitchen, and a mixer that in its last days was operating with two different size beaters. And no one was happier to recycle the whole lot of these deceased appliances than Alan. Apparently, their conversation covered other topics as well, with Alan asking Jane if she ever heard that old saying about death coming in threes. At that moment she could only recall that Zsuzsanna had "passed on," with no other person coming readily to mind at which point Alan said, "No, not people, I mean the mixer, the radio and the coffee pot...."

* * *

Hard as it is to believe another May Day is upon us. We hope that the same life of prayer, poverty and witnessing nonviolently against violence, still brings us to profound humility as part of this fine movement handed on to us by Peter Maurin and Dorothy Day. We think of the words of John O'Donohue who's sudden death six years ago still stuns us. His words, in his eloquent work, **Anam Cara** are good ones for all those who try to live a Catholic Worker life:

Ade Bethune

# *Peter Maurin on Principles*

**By PETER MAURIN**

**[Revised and edited from a radio interview originally printed in *CW* March, 1943—Eds. Note]**

### Christian Charity

Q: What would you suggest as the first step toward the solution of economic ills?

A: Feed the hungry for Christ's sake, clothe the naked for Christ's sake, shelter the homeless for Christ's sake, instruct the ignorant for Christ's sake, as the first Christians used to do, which made the pagans say about the Christians, "See how they love one another."

Q: How can we carry this influence into our everyday work life?

A: By having the voluntary poor and their associates remind the owners of capital of the responsibilities of ownership, and teach the wage earners that labor is a gift, not a commodity to be sold for what "the traffic can bear."

Q: Your first step, then, would be to spiritualize service to others by expressing the spiritual in the material. How would you do this?

A: My idea is to have people who choose to be voluntarily poor live under the same roof, and sit at the same table with the involuntary poor; setting an example in spiritualizing human relations, thus influencing others to follow this standard.

### Ownership

Q: What do you mean by the responsibility of ownership?

A: Ownership does not exist to acquire more wealth since all wealth belongs to God and therefore must be used for the service of God's children. The owner is God's trustee. God wants us to be our brothers' and sisters' keeper: what the rich do for the poor for Christ's sake is what they carry with them when they die, for Jean Jacques Rousseau says that when someone dies, they carry in their clutched hands only that which they have given away during their lifetime. ✣

# Common Unity of Community

By JIM REAGAN

The challenges and struggles of living in community have claimed a fair amount of space in these pages over the decades, and Dorothy Day dedicated more to them in her books. As early as 1939, Dorothy referred to those challenges in **House of Hospitality**, and wrote of the challenges in her 1945 column, "Room for Christ." Arguments and disagreements about matters as seemingly trivial as who washes the bathtub demanded attention. "Who will clean the bathroom?" remains an irritating point of contention in our houses to the present day. Having lived at St. Joseph House for over eleven years, I wouldn't dare deny that many days are difficult, that some people are more challenging to live with than others or that living as one of this odd assortment of folks in this non-intentional community can be a mess at times. But we'll get back to that later.

What I wish to address here is the luxury of living in community. There are so many things I've done over the past eleven years that I might never have ventured to do on my own. I was married for quite a few years, worked and rented a house, and only rarely invited people to stay with us. Oh sure, when my brother was a teenager and ran away from home, or when a good friend and excellent bassist needed a place to rest, eat and practice, we were there for them for a month or two. But did we invite people in off the street? Well, no. Or did I invite people in for dinner? Friends were invited and I did occasionally buy lunch for one or two homeless people who hung out near my workplace, but regular dinner guests from the street? Er, no. To be fair and cut myself some slack, I wasn't a Christian at the time, but if I had to do it over again now, would I do those things? Though I know that there are Catholic Workers who invite strangers into their homes on a regular basis, and though I agree with St. Jerome, Dorothy and Peter, move over for the new Christ coming in?"

When I first arrived at St. Joseph House, many of the men had been living there for decades. They were aging and needed medical attention. We helped as we could, accompanying people to medical appointments and assisting with day-to-day care. Over my first nine years, we averaged one death per year in the house. I served as health care proxy for some, and walked with others on the final legs of their lives' journeys. But I never had to do that alone. I could rely on others for advice, support or encouragement when the road got rough. And when hard decisions had to be made about death and dying, my community was there to advise, consult with or just be with. To walk those last steps with someone is a rare honor, a time when we can be acutely aware that we are treading on holy ground.

Then there are day-to-day problems most working people face that impede them from some of what we are able to do. I remember a number of years ago, a dear friend of mine was diagnosed with terminal cancer and spent her final months in a hospice facility. Her family was small and overextended trying to care for her. We had plenty of volunteers at the time, and I asked the community if I could spend two days each week at the hospice to offer some relief. I agreed to take my load of shifts in the house but little more. Everyone was extremely supportive, and I spent at least two days a week with this woman for the final five months of her life.

Having worked at "regular" jobs for most of my life, I can only imagine the average supervisor's response to a similar request: "Sure, no problem visiting your friend a couple of days a week, but you better find something else to do the other days because you can't do that and work here." Carmen characterized the sentiment of the folks at St. Joe's quite differently: "We should all live in a world where we can do that."

Of course, most of the benefits of living in community are less dramatic. For instance, getting cooking tips for a meal for fifty when there are few ingredients available or working together to clean the kitchen or decorate for Christmas. When breaking up an argument or fight while serving soup in the morning, it is very reassuring to know that there are others present who "have your back." Or when some of us attend a vigil or risk arrest, we can be confident that someone else is at home preparing and serving the soup, lunch and dinner. A great benefit is the friendship that evolves with new people, and staying in touch with folks after they leave. We have friends who were here going back to the 1940s who stop in often, lend a hand or share their experience, wisdom and stories. The longer one stays here, the larger the "family" becomes.

Oh, and about those struggles I mentioned earlier. Even in the midst of them, we can find help in community. I recall one evening when I'd been at St. Joe's for perhaps a year or two. It had been one of "those afternoons," hectic, dealing with difficult people and before long my own mood made me one of them. That evening, a friend and Catholic Worker since the 1970s stopped by and as we washed dishes, we reviewed the day. I was ranting about how awful this one guy had been, and lamenting how awful I'd been in return. Her response was an abrupt and less than consoling, "Who do you think you are?" I quickly felt myself bristle defensively, and rapidly began defending my actions, explaining just how bad this man had been and so on and so on. Just then, my friend interrupted me again. "No, what I mean is who do you think you are that you should be above losing your temper?" This was merely one in a long and never-ending series of lessons in humility that living at St. Joseph House offers. For it is here, a place where most of us come to "be good," to be kind, to help people, that we learn that it can be one of the hardest places we've ever lived in to be kind or gentle or loving.

This life is an ongoing exercise in and appreciation of St. Thérèse's Little Way, from trying to maintain our composure with angry visitors or tolerating the near-constant din of a house containing twenty-plus people, to living with frequent interruptions of almost anything you might be doing. It is a place where we are often reminded of our own failings. But we also take heart in the famous words that Dorothy Day wrote in the postscript to **The Long Loneliness**: "We cannot love God unless we love each other, and to love we must know each other. We know Him in the breaking of the bread, and we know each other in the breaking of the bread, and we are not alone any more. Heaven is a banquet and life is a banquet, too, even with a crust, where there is companionship. We have all known the long loneliness and we have learned that the only solution is love and that love comes with community." ✣

Susan MacMurdy

# Sr. Megan, Mike & Greg—Thanks!

him as well as "similarly minded individuals" who might have designs on committing a Plowshares-type "crime."

"To me deterrence matters, and Congress tells me it matters," Thapar said. "I have to follow my oath." As he got closer to his

both "very good people who made very bad decisions." Thapar said judges must "judge actions, not viewpoints. The [Plowshares'] actions transgressed the laws of the United States, what I believe to be a great country." Thapar said twice for good measure: "I do

friend and excellent bassist needed a place to rest, eat and practice, we were there for them for a month or two. But did we invite people in off the street? Well, no. Or did I invite people in for dinner? Friends were invited and I did occasionally buy lunch for one or two homeless people who hung out near my workplace, but regular dinner guests from the street? Er, no. To be fair and cut myself some slack, I wasn't a Christian at the time, but if I had to do it over again now, would I do those things? Though I know that there are Catholic Workers who invite strangers into their homes on a regular basis, and though I agree with St. Jerome, Dorothy and Peter, who called for every Christian household to have a "Christ room" for when Christ appears in the stranger, I can't honestly be certain that I would without the support of a community.

To lead a Christian life, we must not be afraid, as Jesus reminds us more than once. Living among people committed to similar ideals frees us to make many choices that we otherwise might not allow ourselves to make. It is much easier to invite someone you may not know very well into your home when you know that there are five other people agreeing with you, and agreeing to do what is needed to offer a hospitable environment. If problems arise, and they often do, there is great comfort in being able to consult with other folks to discuss, whatever decisions might have to be made. And they're not always easy choices. Should we invite a new person who desperately needs housing onto a floor that is already overcrowded or that has interpersonal conflicts? A Catholic Worker who'd left by the time I arrived, reportedly asked, "How do I tell the three Christs on the floor to

They Recognized Him — Lavrans Nielson

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"To me deterrence matters, and Congress tells me it matters," Thapar said. "I have to follow my oath." As he got closer to his decision, Thapar seemed to become more emboldened, more rigid, mentioning his belief that the law was essentially sacrosanct, and the Plowshares were lawbreakers, who despite prior prison sentences, showed no remorse. He also admitted deterrence was not likely to work with the three, noting Greg had forty prior arrests and several jail and prison sentences, and Michael had recently served an eight-month federal sentence for a misdemeanor trespass conviction at Y-12. Sr. Megan, although having the shortest rap sheet, had also served time in federal prison.

This led to the ironic outcome in which Thapar essentially used what have long been considered "mitigating factors," such as letters of support, character witnesses and a courtroom full of mostly faith-based pacifist supporters, as fodder to throw the book at Sr. Megan, Greg and Michael. In his oft-copied, "No one is above the law" speech, Thapar noted how much influence the defendants could have had, had they worked for change "within the law."

"Courts are not a place for judges to disregard the law," he said. "In this country I firmly believe that breaking the law is not the answer. Politics is the answer."

Thapar also accused the Plowshares of squandering an opportunity to use their intellect and influence to rally public opinion toward achieving their political goals, apparently overlooking the fact that it was precisely their spectacular act of nonviolent direct action at Y-12 that led to their fame, and the international media attention the Transform Now Plowshares received, including a front page **New York Times** story, and two more in-depth stories in **The Washington Post**.

Thapar told Sr. Megan he felt certain she "will be living well past any sentence I give you," and he said Michael and Greg were both "very good people who made very bad decisions." Thapar said judges must "judge actions, not viewpoints. The [Plowshares'] actions transgressed the laws of the United States, what I believe to be a great country." Thapar said twice for good measure: "I do not judge God's will."

In the courtroom, three of Sr. Megan's nieces were clearly pained to see their beloved aunt in a jail house jumpsuit and shackles heading off to prison. Sr. Sandra Lincoln, who represented Rice's community, the Society of the Holy Child Jesus, at the sentencing, said: "We're very saddened by the lengthy prison sentence that Sister Megan has received, and we do stand in support with her in our prayers and our sisterly affection."

As the defendants were led from the courtroom back to jail, and Thapar exited through a different door to freedom, the folks in the gallery broke into song: "Rejoice in the Lord always. Again I say rejoice." ✣

Susan MacMurdy

# Sr. Megan, Mike & Greg—Thanks!

*(continued from page 1)*

and I need help."

Federal prosecutor Jeffrey E. Theodore, who calculated the guidelines, was of no help to the judge. "Is seventy months really necessary [for Sr. Megan]?" Thapar asked. "I think a guideline sentence is appropriate," said Theodore, calling the defendants "incorrigible, habitual offenders."

During the hearing, the stoic, business-like Theodore noted that he, too, was Catholic, and that he had taken his family on a trip to the Henry Ford Museum in Dearborn, Michigan that enshrines the bus on which Rosa Parks refused to give up her seat. "I sat on the seat Rosa Parks sat on," Theodore said, adding that he opposed the Plowshares' invoking the names of Martin Luther King Jr. and Gandhi in their testimony.

Thapar imposed harsh sentences, which were still well below the guideline minimums, a rare departure for a federal judge. Theodore, who had said he would speak to reporters following the sentencing, refused comment after the hearing, but he did not appeal the judge's departure from the guidelines.

While he characterized the guidelines as over the top, Thapar also wanted to send a message—not only to the Transform Now Plowshares—but also to the dozens of sympathetic supporters who filled two Knoxville courtrooms (one an overflow courtroom with a video feed), and to the thousands of people who had signed petitions or sent him letters asking for leniency for the three.

More than once, Thapar mentioned the oath of office he was bound by as a federal judge with a lifetime appointment to uphold the laws of the land. Federal sentencing rules include two components regarding "deterrence." Thapar must impose a sentence that both deters the defendants standing before

Defense attorneys for the Transform Now Plowshares have filed notice of appeal in the case. They have petitioned the 6th US Circuit Court of Appeals to consider the defendants' claim that federal prosecutors failed to prove the elements of sabotage, the more severe charge the trio were convicted of in US District Court. A decision in the case could take a year or more. Meanwhile they are being moved around the federal prison system. As we go to press, we only have Mike's address.

*Michael Walli 92108-020*
*FCI McKean*
*Federal Correctional Institution*
*PO Box 8000*
*Bradford, PA 16701*

For Sr. Megan and Greg's addresses please check:
transformnowplowshares.wordpress.com

# US War in Iraq—Far From Over

By CATHY BREEN

**Amman, Jordan**
**January 27, 2014**

Tonight is my second night in Jordan. The neighborhood where I am staying would be considered by many to be a slum area. I know from past visits that there is a large Iraqi population here. The neighborhood is being flooded by Syrian refugees now. I'd asked a friend and his wife who pastor a little church if they could put me up for a couple of days before I head to Iraq. The pastor and his team feel overwhelmed by the numbers, unable to meet the needs. The majority are Muslim, and everyone is welcome.

Voices for Creative Nonviolence has not been to Jordan for over two years as an organization. It is good to reconnect with friends and get a sense of how Jordan is being affected by massive numbers of Syrians as well as the increasing violence in the region. Just this afternoon I heard that over 500 Syrians entered Jordan today. There are almost 600,000 Syrian refugees registered with the United Nations High Commission on Refugees, and of these about 100,000 are residing in camps. The rest are seeking their livelihood in other parts of Jordan.

"It is like a pot boiling over," our friend told me. "There is a crisis in the country, and we are in crisis in our neighborhood."

On my second night in Amman I visited the home of a Syrian single mother and her two sons. The cold dank apartment consisted of a single room with a toilet and sink visible in a nook. The "kitchen" consisted of a hotplate on a cupboard, the only furniture in the room. On the floor were mats along two of the walls which served as both sofa and bed. As I lowered myself to the floor, I could feel how damp they were. There was a heater, but no gas tank inside. I then understood why the five year-old had a cold. The mother and her sons fled Syria when the oldest, now nineteen, was to be inducted into the army.

In another apartment I held a five day-old baby, firstborn of the young mother. Her husband is a "freedom fighter" in the besieged city of Homs. In the paper the same day were photos showing Homs in ruins with the title: "Syria Peace Talks Hit More Trouble as Rebel City 'Starves.'" I saw countless men on street corners looking for work, servers at coffee and

There was absolutely no movement forward. After a long wait, and with no hope in sight that things would change, my trusted driver from Najaf called my friend in Karbala to advise him of our dilemma. Leaving the car in the quagmire, we crossed the highway and began to walk. I was advised not to speak. As we waited under the eaves of a little kiosk to be retrieved, the heavens opened, raining hail upon all below. Two donkeys ambled across the highway, causing cars to brake.

When my host finally reached us in his not-so-new car, my driver took his leave to return to his car and to Najaf. Two white-turbaned sheiks who had also walked through the checkpoint were offered a ride with us. It was ultimately their presence that allowed us passage into Karbala. We left hundreds if not thousands of the not-so-fortunate behind us stranded in the buses and other vehicles.

Due to military strikes against so called "terrorists," over 47,000 people have fled Fallujah within the last month. Karbala, with a population of about one and a half million, has received about 2,000 Fallujans. My host said it might be possible to visit the site where they are being housed.

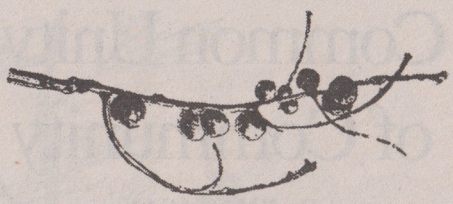
It is always a challenge to try and describe Karbala and their spirit of welcoming the stranger. During the annual holy feast of Ashura (which commemorates the death of Imam Hussein and his family some 1400 years ago) approximately fifteen million pilgrims come to Karbala during this ten day period. Almost without exception, everyone opens their homes to these worshippers, about two million of whom come from outside of Iraq.

The situation in Syria is tragically causing greater separation and enmity between Shia and Sunni. The refugees from Fallujah, about ninety-three miles away from Karbala, bring the violence painfully close. Expecting the worst, I learn that residents of Karbala are stocking up on foodstuffs. One young, recently married man tells me, "If I enter into the violence, I will lose my self-respect… I have a dream, but I don't know how I can reach it." He and his young wife are expecting their first child. His dream? To have a job, a little house and a car. "If you know someone in the government, you will have all

# CIA Torture Lawyer Feted

By RAY McGOVERN

I could hardly believe my eyes as I read that John Rizzo, the CIA lawyer who got the Justice Department to approve CIA interrogations using "enhanced interrogation techniques," had been invited to speak at Fordham Law School on January 30, 2014. Rizzo would be discussing his book, **Company Man: Thirty Years of Controversy and Crisis in the CIA**—an unapologetic apologia for his behavior in cooperating with faux lawyers in the White House and the Justice Department who authorized techniques like waterboarding, when he had ample legal precedent to justify his simply saying "No," and trying to



Rita Corbin

stop the torture. What lessons would aspiring lawyers at Fordham learn from Rizzo?

I traveled up from Washington, DC because I needed to see for myself how Rizzo would try to defend abhorrent practices now euphemistically labeled "EITs," but formerly known as torture. Indeed, the very term "enhanced interrogation techniques" is a literal translation of "*verschaerfte Vernehmung*" from the **Gestapo Handbuch**, and most of the specific techniques Rizzo told CIA officers they could lawfully use were on the **Gestapo Handbuch's** list seventy-five years ago under the heading "*verschaerfte Vernehmung*."

I thought I had somewhat outgrown my outrage at seeing those who gave "legal" justification for torture (not to mention those who ordered it and carried it out) walking free, writing tell-some books, and being invited into otherwise respectable places, when they should be behind bars. The only difference I can see between those responsible for *verschaerfte Vernehmung* and those responsible for enhanced interrogation techniques is that Germany lost the war, and German torturers were held accountable. Nazi lawyer, Wilhelm Frick, defended his lawyerly approach to torturing and killing Jews with these words; "I wanted things done legally. After all, I am a lawyer." Frick was one of the eleven defendants the Nuremberg Tribunal sentenced to death. He was hanged on Oct. 16, 1946.

The thought of Rizzo at Fordham was downright disorienting from a moral, as well as legal, point of view. This is my alma mater, Fordham—The Jesuit University of the City of New York—where I spent nine years studying, teaching and earning two degrees. And this was Fordham Law School from which my father graduated in 1933, and where he was a professor of law until 1963, teaching a whole generation of budding lawyers.

Had the catastrophe of 9/11 changed Fordham's moral assessment of torture, just as it has changed other formerly accepted moral and legal norms? Had torture slid out of the

the site where Fallujans are being housed in Karbala. But he was quick to add, "It is better than being refugees outside our country....We thought maybe they would harm us, but they comfort us."

Karbala has three large compounds called Visitors Cities, each with a capacity to house thousands of pilgrims who come to visit the holy shrines. They are doing everything possible to provide for the needs of those coming from Fallujah. The chief official of the site explained, "We don't want them to feel like refugees. We want them to feel that this is their home. We are all one family. We want to send a message to the world that there is no difference between Shia and Sunni. We are preparing to receive many more because we believe the fighting will continue. They began coming on January 5th in small numbers, because they were fearful. When they saw that they were safe and treated like brothers they sent word to their families. On January 7th they began to arrive in greater numbers." Now less than a month later, there are between 1,000 and 2,000 in this compound.

I was very mindful today, speaking with one of the refugees from Fallujah, of the destruction my country wrought on theirs, especially the two massive attacks we carried out on Fallujah in April and November of 2004. Before taking our leave, I felt the need to at least acknowledge these shameful acts and the tremendous loss of

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In another apartment I held a five day-old baby, firstborn of the young mother. Her husband is a "freedom fighter" in the besieged city of Homs. In the paper the same day were photos showing Homs in ruins with the title: "Syria Peace Talks Hit More Trouble as Rebel City 'Starves.'" I saw countless men on street corners looking for work, servers at coffee and tea stands and little kiosks at bus stations who were Syrian, women selling chewing gum at traffic lights, a little girl begging.

Jordan ranks third highest in the world in terms of water scarcity. Bread and electricity are heavily subsidized. They have no oil at all. The unemployment in this population of some six and a half million is officially at 14%. But people I spoke with put the number between 30-50%.

I asked a Jordanian man how he felt about the inordinate influx of Syrians. He replied with concern. "Syrians are taking the lowly jobs. Employers can pay them 200JD a month rather than the 300JD they would pay a Jordanian. This causes anger. But what can we do? They are our brothers."

I remembered visiting an ancient monastery (St. Moses the Abyssinian) about eighty kilometers north of Damascus in October of 2007. In the morning I was sitting outside at a low table with a Syrian man breakfasting on bread, goat cheese and tea. At one point in the conversation I asked the young man how he was personally affected by the great numbers of Iraqis who were coming to his country seeking refuge. "Do you see this cup?" he asked, taking one in his hand. "Once we were three people sharing from this cup. Then two more joined us. Now we are five people drinking from this cup. What shall we do?" he asked. "How can we turn people away?"

**Karbala, Iraq**
**February 4, 2014**

As far as the eye could see, cars, trucks and buses were lined up, four and five abreast, trying to get through the single-lane checkpoint into Karbala. I would later learn that the night before Iraqi government forces attacked the nearby Sunni city of Fallujah. Karbala, a Shia city with the venerated shrines of Imam Hussein and Abbas, was on high alert fearing retaliation. everyone opens their homes to these worshippers, about two million of whom come from outside of Iraq.

The situation in Syria is tragically causing greater separation and enmity between Shia and Sunni. The refugees from Fallujah, about ninety-three miles away from Karbala, bring the violence painfully close. Expecting the worst, I learn that residents of Karbala are stocking up on foodstuffs. One young, recently married man tells me, "If I enter into the violence, I will lose my self-respect… I have a dream, but I don't know how I can reach it." He and his young wife are expecting their first child. His dream? To have a job, a little house and a car. "If you know someone in the government, you will have all these things." He asks his soon-to-graduate university classmates what they are going to do when they finish. They say they will join the army. There are no jobs available to them. At least with the army they will have a salary, about $900 a month. "People are afraid," he told me. "They are just living day by day, looking straight ahead."

A sense of sadness accompanies me on this trip. I feel as a foreigner, especially someone from the US, that I cannot travel to Baghdad this time. I fear I would put my drivers, translators and any families that would host me there in even more danger than they already face. And friends in Baghdad have advised me not to attempt a visit. Some friends from Baghdad however were able to come to me in both Najaf and Karbala.

I might add that because of the widespread violence throughout Iraq, travel to friends in Ramadi, Fallujah, Dyala and Mosel was also impossible. The father of the family who visited me in Karbala shared how his father, just ten days before, had a heart attack in Dyala at 2 am. He was stopped at the checkpoint and was unable to get to a hospital. They were only allowing ambulances to pass. His father died in the car.

"There are explosions everywhere," a friend from Baghdad told me. "But I am still alive." "We never know when something will happen," said another friend, "People just go to work, to school and come home." I learned that people are required to get a new card to vote in the elections in April. If Sunnis go to register, a friend told me, a family member will be killed shortly thereafter. There seems to be no end to the killing and suffering.

**Karbala, Iraq**
**February 5, 2014**

"We are refugees in our own country!" a soft spoken Sunni gentlemen said this morning at Shia and Sunni. We are preparing to receive many more because we believe the fighting will continue. They began coming on January 5th in small numbers, because they were fearful. When they saw that they were safe and treated like brothers they sent word to their families. On January 7th they began to arrive in greater numbers." Now less than a month later, there are between 1,000 and 2,000 in this compound.

I was very mindful today, speaking with one of the refugees from Fallujah, of the destruction my country wrought on theirs, especially the two massive attacks we carried out on Fallujah in April and November of 2004. Before taking our leave, I felt the need to at least acknowledge these shameful acts and the tremendous loss of life and suffering we caused. The Fallujan refugee had strong words for us this morning. "The American forces destroyed our country and the relationships between us.... I have a son who is thirty-two years old. He has only known war."

The news from Baghdad is alarming. A father related, "Just two hours ago two car bombs exploded in our area, around twenty-four people killed and injured. We don't know what the reaction to these bombs will be. They were bombs in front of Sunni houses, the victims mainly kids who were playing in front of their houses." By no means is all of the violence targeted. Suicide bombs go off while people are in line waiting to buy bread, in school buses, in restaurants, in open air markets, in soccer fields, in a barber shop, in mosques and churches and at checkpoints. There is no safe place.

**Amman, Jordan**
**February 16, 2014**

A Jordanian friend told me "It is a political solution that is needed in Syria, not a humanitarian one." Yet there is no solution on the horizon. There seems to be no solution or end to the conflict in Iraq either. At this writing, "Iraq strains under the largest internal refugee crisis since the height of the war." (**Christian Science Monitor**, February 15, 2014) Over 1,000 Iraqis were killed in the month of January, and in February I believe the number of dead will tragically be the same. When I arrived tonight back at my quarters I found an upsetting email with news of an assassination attempt on a dear friend in Baghdad. It is a miracle that he is still alive, but the report left me, and others, badly shaken. Both he and the family have had to flee, he to one area, they to another.

I was sad to leave Iraq, sorry the trip had come to an end. But very grateful to have been able to go, and grateful as always for your support and prayers, for making the trip possible. ✣

dants the Nuremberg Tribunal sentenced to death. He was hanged on Oct. 16, 1946.

The thought of Rizzo at Fordham was downright disorienting from a moral, as well as legal, point of view. This is my alma mater, Fordham—The Jesuit University of the City of New York—where I spent nine years studying, teaching and earning two degrees. And this was Fordham Law School from which my father graduated in 1933, and where he was a professor of law until 1963, teaching a whole generation of budding lawyers.

Had the catastrophe of 9/11 changed Fordham's moral assessment of torture, just as it has changed other formerly accepted moral and legal norms? Had torture slid out of the moral category of "intrinsic evil"? There was no ambiguity on this issue fifty-five years ago at Fordham College, where we were taught that torture, together with rape and slavery, were "intrinsically evil." Fordham's permissive slide on torture was shown in bas-relief two years ago when Fordham President Joseph M. McShane SJ, described the morality of torture as a "gray area." Succumbing to the "celebrity virus," McShane had invited kidnapping-torture-and drone aficionado (now CIA director) John Brennan to give the main address at Commencement, and threw in an honorary doctorate—in "humane letters" (sic). It was, I suppose, because Brennan was a Fordham alumnus who worked in the White House. Does it matter what he actually did there? When a number of graduating seniors objected to this profaning of their graduation, McShane gave a glib gloss on torture and drone killings in these words: "We don't live in a black and white world; we live in a gray world."

And so it is with President Barack Obama and Attorney General Eric Holder, each of whom has said waterboarding is torture but left the CIA torture lawyers and waterboarders in place. Now the country's two most senior lawyers are winking at another torture practice—force-feeding of men without hope who have chosen death by starvation as their only way out of Guantánamo.

If moral reasoning is a shambles, so is a pitiful legal profession that cannot find its institutional voice amid gross violations of the Constitution and other legal and moral norms. It strikes me that this amounts to a petri dish in which the celebrity virus can grow and flourish—and law students can be given scandal. What was it that Jesus said about giving that kind of scandal? Something to do with millstones and necks, I think. ✣